Pam.
Palestine
1873

The Deliverance of Jerusalem

DECEMBER 9, 1917

What Was Its Significance?

JESSIE SAGE ROBERTSON

God Within

"Howbeit when He, the Spirit of Truth, shall come, He will guide you into all truth: for He shall not speak of himself; but whatsoever, He shall hear, that shall He speak: and He will show you things to come . . . for He dwelleth with you and shall be in you." —John 16:13 and 14:17.

DANIEL prayed, and Gabriel started
Straight to earth from throne of God;
Fought his way through powers of darkness
To the place where Daniel stood.

GREATER than a Gabriel waiteth,
From within this templed clay,
To make known God's present purpose,
Should I dare in faith to pray.

GOD, the Holy Spirit, dwelleth
In this temple sanctified
By the cleansing blood that Jesus
Poured from out His pierc-ed side.

April 29, 1919.

DARE I doubt His Word eternal,
That within this house of clay
Dwells the very God of heaven,
To make known His will today?

FOR He dwelleth now within me,
To make known the things of God,
And to open up the treasures
That lie hidden in His Word.

THEN in faith, and nothing doubting,
I will wait upon Him, till
In time of His good pleasure,
He reveals His perfect will.

J. S. R.

This photograph is unique and historic, for it is the only one taken in the morning of December 9, 1917, when Jerusalem surrendered. (See page 26.)

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The formal surrender of Jerusalem to General Allenby at noon, December 9, 1917.
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Foreword

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The writer has gone through the advanced sheets of this remarkable book and rejoices to record here his profound gratitude to God for having sent into his life the acquaintanceship and friendship of the gifted and gentle authoress of these pages.

The fragrance of this work proclaims a threefold love. It is love for the Lord, love for the Book, and love for His People. Her grasp of the Scriptures is remarkable, and her love for Israel touching indeed.

Her interpretation of Jerusalem's Deliverance by the British to mean the end of "The Times of the Gentiles" is quite original, for she points out two parallel lines of Gentile Domination of Juda and Jerusalem.

The work deserves a respectful hearing and prayerful study by all lovers of truth, Jewish or Gentile.

As it takes longer to dig out gold than stones, the kind reader ought to peruse these pages again and again, if he has been unfamiliar with prophetic studies.

Wishing this book the widest circulation, and God's richest blessings upon its readers, he remains,

Sincerely yours,

A. R. KULDELL.

Introduction

———o———

The author of "Watchman, What of the Night?" (1918), and "The TIMES of the Gentiles" (1919), has been asked to condense her reasons for believing that December 8th, 1917, saw the fulfillment of "The times (*kairos*) of the Gentiles" of Luke 21:24.

Added Scriptural light having been vouchsafed, she is glad of this opportunity, of the Lord's own making, to again draw the prayerful attention of the prophetic student to a further consideration of the recent Deliverance of Jerusalem from Turkish over-lordship as being one of the most emphatic expressions of fulfilling prophecy in our own day and generation.

Over and over again do the Scriptures refer to a "double" judgment upon Judah and the city of Jerusalem in this age as explaining the temporary broken covenant relationship of Jehovah and His own people.

The burden of this "witness" to God's faithfulness is that we might better understand current historical events as they stand related to these two distinctive judgments, fulfilled and fulfilling.

If we cannot understand fulfilled prophecy, or for any reason whatsoever are unwilling to let our former interpretations "go by the boards" when fulfilling prophecy proves them mistaken, how may we hope to comprehend that which still remains to be fulfilled?

May we, therefore, very humbly and prayerfully seek to understand **the full significance** of Jerusalem's recent deliverance in the light of the Scriptures, to the end that our faith may be the more established, and our hearts prepared of the Holy Spirit to receive further instruction concerning things yet to come. (John 16:13.)

Luke 24:44, 45 would seem to indicate that even under the most favorable conditions, prophecy can best be opened to our understanding subsequent to its fulfillment rather than prior to its fulfillment. May this quicken our faith as we "search the Scriptures" for clearer light upon the significance of Jerusalem's recent deliverance upon such an outstanding date as the 25th of *Kislev* has over and over again proven to be in the deliverance of this city.

Should this pamphlet fall into the hands of a Jew who believes in the literal fulfillment of his own Scriptures—and what **true** son of Abraham does not?—let him know that the author likewise believes in that literal fulfillment; and will that Jew be assured of her utmost sympathy with his faith that the prophecies of the Old Testament Scriptures concerning himself will come to pass exactly as there prophesied?

And will he therefore bear with her should she find in the New Testament Scriptures that which verifies to her mind the inspiration of the Old Testament Scriptures? since they have brought her into harmony with that faith which the Old Testament Scriptures have inspired in the faithful hearts of God's chosen earthly people since the days of Abraham.

Will he not be willing to permit her—without prejudice—to quote from those New Testament Scriptures as freely as he would from any other book of reference in support of her contention that the deliverance of Jerusalem on December 9 (*Kislev* 25), 1917, was upon a date that exactly fulfills Old Testament prophecy, and explains why the surrender of Jerusalem was the key that unlocked the door for the renationalization of the Jews and their return to their home-land? and why that door could not be unlocked one moment before it was?

Will he believe that in no sense does the author intend to proselyte him from the orthodox faith of his fathers? but rather to establish him in a practical expression of that faith.

Will he believe her when she says that a correct understanding of the New Testament Scriptures will not undermine his faith in the Old Testament Scriptures? since it does but confirm them. Will he, therefore, bear with her if she believes that Jesus of Nazareth fulfilled Isa. 53; and that he came exactly upon the fulfillment of the 69 weeks (483 years) of Dan. 9:24-26; and that He will return to fulfill as the Son of David all that yet remains to be fulfilled concerning Him?

Will he with open mind examine her argument concerning the significance of so outstanding an event in his own lifetime as was the deliverance of Jerusalem from the galling overlordship of the Mahomedan Turk, and his own return to nationhood after more than 2500 years of national humiliation?

In the end we may not agree; but we will not quarrel—we will simply agree to disagree. That is fair all around, since each has a perfect right to his own opinion; but if that opinion should lead either party to that which in the long run proves to be an untenable conclusion, then the wise thing to do would be to set about changing that opinion, would it not? It is no crime to change one's opinion when maturer judgment proves it a mistaken one; rather is it a crime to doggedly hold on to an opinion, right or wrong, simply because we have previously gone on record as holding it.

"Whoso loveth instruction loveth knowledge," saith Solomon; and "when the wise is instructed, he receiveth knowledge." (Pro. 12:1, 21:11.)

One whose heart has been filled by the God of Israel with an intense love for His people.

J. S. R.

December, 1920.

The Miracle

Perhaps not more clearly cut was the miracle of Israel's birth as a nation upon their deliverance from Pharaoh's host at the Red Sea upon *Nisan* 17th in the long ago than was the miracle of that nation's rebirth as the result of Jerusalem's recent Deliverance upon the anniversary of "The Feast of the Miracle." celebrated for centuries by the Jews upon *Kislev* 25th. And for the most part, the song which Moses and Israel sang that day unto the Lord was as appropriate for this latter deliverance as for the former. O that it might have been sung from the housetops of Jerusalem on that memorable morning of Dec. 9 (*Kislev* 25), 1917, with the same gusto as it was sung upon the banks of the Red Sea in the distant past. (See Ex. 15:1-18.)

"The Feast of the Miracle" is known in the Scriptures as "The Feast of the Dedication," and to the modern Jew as "Hanukka." (For a splendid history of this Feast consult the *Encyclopaedia Britannica* under "Hanukka.")

And now let us come to that which was happening in Jerusalem as the Jews were preparing to celebrate "The Feast of the Miracle" in 1917.

Some months previously had the Turks deported and most cruelly executed the Zionists; and just prior to Dec. 8th had Jemal Pasha unexpectedly ordered the Jews expelled from the city. This order, coming as it did almost upon the eve of this Feast, the keeping of which is so dear to the heart of the Jew, threw the Jewish population of Jerusalem into a panic.

"The unfortunate multitudes condemned to deportation saw no means of salvation. They hastened

to hide themselves in subterranean passages and in various other places of concealment where they could possibly hope to elude the evil hand that sought to destroy them.

"It was in this darkness that the Jews awaited the approach of their greatest national patriotic festival, 'The Feast of the Miracle' of ancient days—Hanukka—which should now take place in a few hours.

"When the sun had set (upon Dec. 8—*Kislev* 24) and the city of Jerusalem was glorified with the rosy light of the Oriental afterglow, THE MIRACLE was accomplished—the English had arrived!

"When the next morning (*Kislev* 25) dawned over the city which had so long been desolated by famine, pestilence and death, there was established the reign of righteous peace. The great joy of deliverance passed from mouth to mouth. All those who were hidden in holes and subterranean passages came out into the light. The people threw themselves upon the necks of the English soldiers and embraced them, crying, 'We have prayed for you day and night.'

"Jewish women made their way toward the Synagogues, carrying with them the pots of oil, the offerings of the vows which they made for deliverance. . . . And the protecting English flag waved from the Tower of David. . . . Joy continued for the eight days of The Feast of Hanukka. . . . It was the destiny of Hassen Effendi to surrender Jerusalem to the English arms. He graciously placed the keys of the Holy City in the hands of one stronger to rule than himself—Allenby! (En-haby). But this act caused him sorrowful emotions (he was pro-German), and a short time later he fell sick, and after two weeks of illness he died."

(Excerpts from a letter written by a Jewess in Jerusalem at the time of the surrender of Jerusalem, and published in *The Christian Herald, April 3, 1918.*)

Do you see any analogy between "the time of Jacob's trouble (tight place)" with Pharaoh's pursuing hosts in the rear and the Red Sea in the front, and the frightened Jews hidden "in subterranean passages and in various other places of concealment," with an order for immediate deportation hanging above their heads, which meant almost certain death upon its execution? Death behind and death at the fore—surely Jacob had come again to a "time of trouble." A time of "straightness"—a tight place. Their national rebirth was in the balance. The time, yea the set time for Jerusalem's deliverance had come, and God heard the prayers that went up to Him from those underground retreats of His people.

Another "time of straightness" still awaits the children of Jacob—the tightest place that they have ever been in is still in the future. No hope, positively no hope, for Israel then apart from God. Then they will turn to Him as perhaps they never have turned in all their history, and God will save them utterly. (Jer. 30:7-9.)

Another very interesting and significant account of the surrender of Jerusalem, by an eye witness, is the following:

"On the morning of Dec. 8 . . . the sun had risen for the last time on the Ottoman domination of Jerusalem, and the power to destroy faded with the day. . . . After four centuries of conquest the Turk was ridding the land of his presence in the bitterness of defeat, and great enthusiasm arose among the Jews.

"At 2 a. m. on Sunday (Dec. 9) tired Turks began to troop through the Jaffa Gate from the west and southwest . . . and from 2 till 7 that morning the Turks streamed through and out of the City, which echoed **for the last time** their shuffling tramp. **On the same day,** 2,082 years before, another race of conquerors, equally detested, were looking their last on the City which they could not hold . . . **it was fitting that the flight of the Turks should have coincided with the national Festival of Hanukka,** which commemorates the recapture of the Temple from the heathen Seleuside by Judas Maccabeus in 165 B. C.

"The Governor was the last civil official to depart. . . . Before the dawn he hastened down the Jericho Road, leaving behind him a letter of surren-

der, which the Mayor, **as the sun arose** (see reproduction page 1) set forth to deliver to the British Commander, accompanied by a few frightened policemen, holding two tremulous flags. . . . Then at last the people understood that Jerusalem WAS FREE." (*Current History, April, 1918.*)

Not "so much as a stone scratched, or an inch of soil destroyed." Are you a Jew that saw all this happen upon the anniversary of "The Feast of Miracles"—Hanukka—while every other war front was a devastated tangle of cities, barbed wire, and the graves of millions slain, and not know that the God of Abraham, Isaac, and Jacob wrought a miracle of deliverance on your behalf as clearly as He did at the Red Sea?

That Israel's renationalization awaited that deliverance must be clear to every thinking Jew and Gentile. THE MIRACLE, it seems to me, has been clearly demonstrated by the facts I have just cited; but the reason for that Miracle having been performed by God on Dec. 8th and 9th, 1917, is for us to search out from the Scriptures.

It was the realization that a miracle had been performed by God for all to see, in this day of rank materialism, that first set the writer to praying and searching the Scriptures to see if she might not find some specific prophecy which it fulfilled. To God's glory be it said that He vouchsafed the faith and the dogged perseverance that pushed on in spite of almost unsurmountable obstacles. Today her feet are planted firmly upon that which she believes is God's own interpretation of The Deliverance of Jerusalem upon Dec. 9th (*Kislev* 25), 1917.

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended" of Jehovah, Israel's king.

Even a lame man may travel the right road; and though he should limp sadly, if he be going in the right direction, give him a lift—if perchance you, too, are traveling the right road and going in his direction.

The Palestinian Covenant

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The past four years of being **alone** with God has taught me many a precious lesson. From the beginning I have positively refrained from consulting commentaries; not because of any self-conceit, but because I desired to give God an unhindered chance to demonstrate if that which I believed to be a distinct call from Him to a distinct ministry for Him in these last days was indeed **His** call. My testimony therefore is original, whether it agrees with that of others or not. If it be found to agree with God's Word as we find it in the Scriptures, then it is of Him—and that is all that really matters.

I have just said that in the past four years I have been taught many a precious lesson; and one of these lessons has been that if I was to understand a given prophecy I must first of all acquaint myself with the "ear-marks" that God put upon it at its first utterance, and at fulfillment these "ear-marks" would identify it, and all the way along to its fulfillment. This at once simplified my task, and helped me to differentiate many a "wheel within a wheel." And as the Holy Spirit began with me at the beginning and led me from page to page of the Scriptures I seemed to live in the days concerning which He was opening to my understanding. My finite limitations have no doubt hindered my perfect comprehension; but I have faith to believe that HE will establish that which I have been truly taught of the Holy Spirit.

It has seemed to me that my task consisted in proving not only what The Deliverance of Jerusalem was, but what it was not. And this is the reason I must needs begin with The Palestinian Covenant, as the negative side of my argument.

Two distinct and differentiated conditional covenants did God make with His people Israel. The one He made with the nation at Horeb, and the other He made with David concerning Solomon and his seed as kings *pro tem.* in Israel. The former is known as The Palestinian Covenant, and the latter as The Davidic Covenant—the positive side of my argument.

Let us then get the "ear marks" of The Palestinian Covenant quite straight, first of all.

It was a conditional covenant, therefore probational in character.

It was made with Israel **the nation** concerning so much of **the land** of Abrahamic Covenant (Gen. 15:18) as their feet should tread upon in their utter dependence upon God to give it to them, plus their absolute obedience to His commandments. (Deut. 11:22-25.)

This Covenant was made with Israel through Moses by God verbally. It was ratified by Israel verbally. It was then committed to writing and sealed with "the blood of the Covenant." (Ex. 19:10, 11, 16-19; Ex. 24:1-8.)

This is the most remarkable Covenant in the history of nations. (Deut. 4:32-40.)

The "sign" that God made this Covenant **with Israel** is clearly to be read to this day. You will find it in Ex. 31:16, 17. But this "sign" belongs to **Israel;** and it belongs to "the children of Israel **forever."** God alone could transfer it; and that He has never done; nor could He do it subsequent to His own utterance in Ex. 31:17. There are no conditions attached to this "sign" of the Covenant, as there are attached to the Covenant itself. To note this would save much perplexity amidst the present babel of legalists' voices. Note reference to this "sign" in Ezek. 20:12, 20.

Search this Covenant as I may, I cannot find that it refers to an individual save only as he is part of the nation; or to any specific portion of Palestine save only as it is a part of the whole; I therefore conclude that it was made with **the nation** as a whole, and concerned **the land** as a whole. **That** Scripturally settled, the "ear-marks" of The Palestinian Covenant are settled from beginning to end.

In the 26th chapter of Leviticus we have the conditional phase of this Covenant plainly set forth. And here we find set forth for our edification as well as Israel's, the "ear-marks" of the judgments resulting from the non-observance of its conditions. Five seven fold chastisements; the last "seven" of which, I believe, could be summed up in, The Sword, Famine, Pestilence, Servitude (wooden yoke), Captivity (iron yoke), Desolations, and finally, Dispersion.

With these two keys in our hands we may go through the Scriptures from one end to the other and identify so much of Israel's history as is identified with The Palestinian Covenant. Does **the nation** walk in obedience? then they prosper in **the land.** Sincere faith in God as the one and only God is the supreme test of that obedience. Idolatry is the proof positive that the nation has not kept the conditions of the Covenant.

Take your Bible and begin with the first chapter of Exodus and read on and on until your heart breaks over the perfidy of Israel as **a nation.** Put aside for the time being all that pertains to the sins of any special individual, as that which does not interfere with the functioning of The Palestinian Covenant which is national in scope. And now come with me to the days of Jeremiah, that prophet sent of God to tell Israel that probation had ended; and then turn to his companion prophet Ezekiel; and then to the contemporary minor prophets of these two. Put aside everything that does not bear the "ear-marks" of The Palestinian Covenant and its judgments as indicated in the 26th chapter of Leviticus; and see those judgments set in motion upon the most honored nation among the nations of the earth. See that nation that broke God's heart humbled to the dust under the hand of His wrath. And if the love of God for Israel is in you, your heart, too, will break.

Know of a truth that when God uttered the words

that you will find in Jer. 15:1-4 and Ezek. 14:12-14, that probation under The Palestinian Covenant positively ended with **Judah's** landslide into iniquitous idolatry in the reign of Manasseh.

Judah at this time included the remnant of Israel (the ten tribes) as had from time to time fallen away from the kings of "the ten tribes" to the kings of Judah. This secession began with the Levites in the days of Jeroboam (II Chron. 11:13-16) and included the "seven thousand" which God saved from the Assyrian captivity because they would not "bow the knee to Baal." (I Kings 19:17, 18. Note marginal reading of verse 18.) So that from the Assyrian captivity forward we must understand Judah as including all that is left of Israel the nation.

Following the expiration of any national probation, God mercifully extends a day of grace, known in the Scriptures as "the time of the end." This "day of grace" is extended to the individual only, and not to the nation. Ezek. 14:14 and 18:1-32 indicates how we should pray subsequent to the ending of any national probation.

It is in such an "end time" that I believe the Gentile nations are now living. The world war of 1914 being let loose of God to indicate that national probation had ended, and corresponds to "The Sword" that set Israel's "Time of the End" in motion. That which is happening in Russia but indicates how rapidly national bulwarks crumble when God withdraws His restraining hand. Read "Back to Barbarism" if you have not. *Saturday Evening Post* for October 16, 1920. "The Time of the End" itself, however, comes to an end suddenly with an outburst of God's merited wrath and judgment. The close of the present age is to be the most terrifying that this old world has yet known. It is high time to preach, in season and out, from Jude 14, 15.

Once the final seven fold chastisement of Lev. 26 was set in motion, Israel became "the tail" among the nations instead of "the head." (Compare context of Deut. 28:13 and context of Deut. 28:44.)

You know, and I know, that from Nebuchadnezzar's first successful siege of Jerusalem, as the capital city of **Israel's land** (*Kislev* 607 B. C.), and with the carrying into captivity of Daniel and his companions to Babylon, **Israel as a nation,** and **the land** of Palestine, has been under Gentile domination to this day. Moreover, we know beyond all doubt that every judgment for a broken Palestinian Covenant has been meted out to Israel and the land under the domination of the four Great Image Kingdoms.

When the life of The Great Image Kingdoms has run its full course in this age, and Israel fulfills Lev. 26:40, **then** will God fulfill the promise of Lev. 26:42-45. Herein lies the cue for present day endeavor for Israel's national restoration; for it is here that the secret of Israel's restoration to national pre-eminence lies.

All this identifies unmistakably the **inclusion** of Israel under the domination of The Great Image Kingdoms, as being in fulfillment of judgment for the broken Palestinian Covenant. Jerusalem plays her part, simply as a part of the whole; and any prominence given it under judgment for the broken Palestinian Covenant was inevitable, because of its **national** prominence; but that is quite apart from the city's **specific judgment** under an entirely differentiated broken Covenant. Which Covenant, I have already indicated as being The Conditional Davidic Covenant.

The Great Image Kingdoms

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A full length portrait of The Great Image Kingdoms is found in the 2nd chapter of Daniel—verses 31 to 45.

This Image presents two distinct prophetic profiles. One, as towards the Gentile Kingdoms which the Image represents. The other, as towards **all other nations.** The popular interpretation seems to be that the domination of these four Great Image Kingdoms was specifically directed against Israel. The "ear-marks" of the prophecies setting it forth, however, would seem to indicate that popular interpretation was in error upon this point. According to the Scriptures the dominant "ear-mark" of these Great Image Kingdoms is the universality of their domination—practically Adamic in scope. (Dan. 2:38.)

The first intimation we have of the nature of the domination of The Great Image Kingdoms is in Jer. 27:6,7 and 28:14. Verses 1-6 of Jer. 27 should make it clear that even locally Israel was not the specific objective of this domination; while verse 7 is very emphatic concerning the universal scope of this Gentile domination from its very inception. When God says "all nations," surely He means **all** nations. Clearly the "all nations" must needs **include** Israel.

The Scriptures are specifically concerned with the history of that nation that gave the world its Saviour from the curse resultant from Adam's disobedience; and therefore are for the most part given over to the destiny of this nation, because of this unique anointing; but this is not to say that other nations have not as important destiny determining histories, as mere national destiny goes. Who may not say that the Armenians are under some age-long curse for specific national sins in the generations long since gone by? That God has given us no inspired record for our guidance is perhaps the reason we are not able to know the "why" of such persistent persecution. That we have no such record to throw light upon this matter, as we have concerning Israel's persecutions, is not to say however that it could not be written of Armenia, or of any of those nations which were brought under the yoke of the domination of The Great Image Kingdoms, of which Israel was but one.

The Scriptures do not leave us in the dark as to the reason that Israel was brought under that age-long domination; but do not let us read more into Israel's inclusion than the Scriptures warrant.

For the broken Palestinian Covenant was Israel brought under that domination, and included with those nations to whom God ordered the "wooden yokes" of Servitude sent; and for resisting God in the matter, later came under the "iron yoke" of Captivity. (Jer. 27:1-11; 28:1-14.)

But this is a vastly different matter from being the one supreme objective of the domination of the age-long domination of The Great Image Kingdoms.

What then was the objective of the universal domination of The Great Image Kingdoms?

I may not indeed know; but it has seemed to me that we might have a clew in the 9th and 10th chapters of Genesis.

In the beginning Adam was given dominion over all the lesser creation. Failure is written across this probation from beginning to end.

With Noah and his sons a new start was made, and God gave the dominion of "all things" into their hands. Of Noah's three sons, Ham forfeited his right to dominate at the very outset. Domination

from that time forward rested with the descendants of Shem and Japheth; but the birthright is Shem's, as Noah's eldest son. Think it not strange, then, that God chose Abraham as the father of that nation that shall yet dominate the earth, or that the Covenant that God made with him was unconditional.

Japheth, however, will have his probation in world domination; and it is this probation I believe the domination of The Great Image Kingdoms to be; and surely we do not now need even the revelation of the Scriptures to make it clear that these Great Image Kingdoms are now tottering to their utter disruption and loss of domination, or that we are near the fulfillment of Dan. 2:34, 35. That being so, then we are rapidly approaching the fulfillment of Dan. 2:44.

If it is true that Israel's judgments as a nation are but incidental to the domination of The Great Image Kingdoms, then how much more true is it that the city of Jerusalem plays no specific part as an objective of this universal domination.

The Davidic Covenant

Through Solomon

With the conditional Covenant that God made with David concerning Solomon and his seed, we come to that "wheel within a wheel" that has made prophetic interpretation concerning Israel's judgments complex and perplexing; but once we recognize that there are two "wheels" in our problem and not one, it is by so much simplified; and when we begin from the beginning and get our "wheels" identified by their respective "ear-marks," our problem is simplicity itself. You may rest assured that you cannot jump into the middle of any prophecy and understand it—you must begin where God begins to elucidate it for you, if you are to get His point of view.

When God made The Palestinian Covenant with Israel at Horeb, He made it with Israel **the nation** concerning **the land** that was theirs as the seed of Abraham through Jacob. From first to last there is not a word about Israel as a kingdom, with a king like the Gentile nations about them.

For forty years did Israel wander in the wilderness for perverseness (Ps. 95:10), and grieved the heart of God; but God knew that it was but the beginning of their perverseness; and He knew that the time would come when they would turn from Him to man; so it comes about that when God draws Israel's attention to the conditions of The Palestinian Covenant forty years after its original ratification, we catch our first hint of the possibility of Israel becoming a kingdom; not because that was God's purpose at that time concerning them; but because Israel chose to have it so.

The first mention of Israel's king is found in Deut. 17:14—this is not the "king" that Balaam saw in Num. 23:21 and 24:7—and the "ear-mark" of this prophecy is that this king should be begotten of Israel's own desire, and not of God's. And now turn over to I Sam. 8:5-9, and by the "ear-marks" you know that you have come upon the fulfillment of Deut. 17:14.

The second time that this prophecy is mentioned we know it by its original "ear-marks"; but God here adds additional "ear-marks." Please note them well, for they positively appear for the first time.

"The Lord shall bring **thee** (under the terms of The Palestinian Covenant), **and thy king which thou shalt set over thee** (something not provided for in the Palestinian Covenant), unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

"AND THOU SHALT BECOME AN ASTONISHMENT, A PROVERB, AND A BYWORD, AMONG ALL NATIONS WHITHER THE LORD SHALL LEAD THEE." (Deut. 28:36, 37.

This is our first glimpse of Israel's "double" judgment. Please note its "ear-marks" well; and notice how they stand related to the "king" that Israel shall choose so as to be "in the fashion." (Kings are now out of fashion.)

The very next time that God brings these "ear-marks" to our attention is when He reiterates The Davidic-Solomon Covenant to Solomon upon the dedication of the Temple in Jerusalem. (I Kings 9:1-9.)

And now we have The Davidic-Solomon Covenant before us in its entirety. Its conditions are identical with those of The Palestinian Covenant; but that does not constitute these Covenants one and the same; for one was made with **the nation** concerning **the land,** while the other was made with the king concerning the throne, the throne city, and the Temple.

The "ear-marks" of judgment to follow for the broken Davidic-Solomon Covenant are not at all the "ear-marks" of the seven fold chastisements for the broken Palestinian Covenant; and though from this time forward is The Davidic-Solomon Covenant the deciding factor in the weal or woe of the nation, God never confuses that which befell Israel for the one with that which befell Israel for the other.

Did Israel reap The Sword, Famine, and Pestilence? Broken Palestinian Covenant.

Did Israel reap the finger of scorn in addition to these? Broken Davidic-Solomon Covenant.

Did Israel reap Servitude, Captivity, and Desolations? Broken Palestinian Covenant.

Did Israel reap "astonishment and hissing"? Broken Davidic-Solomon Covenant.

Did Israel reap Dispersion to the uttermost parts of the earth? Broken Palestinian Covenant.

Did Israel become a "reproach and a byword" no matter where dispersed, as it is to this day? Broken Davidic-Solomon Covenant.

So much for **the nation's** "double" judgments. Now let us turn our undivided attention to so much of those latter judgments as should fall upon the royal seed of David, Jerusalem as the throne city, and the Temple where the God of Heaven had "put His name."

Beginning with the disgrace that Solomon brought upon the nation in the divided kingdom, follow the history of Judah's kings. Some there were that kept the Covenant; but many there were that broke it, until at last the end of God's patience is reached with Manasseh's heinous idolatries in the very House of God. With this king's reign, probation for both covenants ended; but judgment did not fall until the reign of Jehoiakim because of that good king Josiah. (II Kings 23:24, 25.)

"Notwithstanding the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, **because** of all the provocations that MANASSEH had provoked Him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel (broken Palestinian Covenant); and **will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."** (Davidic-Solomon Covenant. II Kings, 23:26 27.)

And now let us look for a moment at the actual pronouncement of judgment upon the city of Jerusa-

lem for the irreparably broken Davidic Covenant, which also let the flood-tide of God's anger loose for the likewise irreparably broken Palestinian Covenant.

For Manasseh "made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards (do you notice anything like that today? If you do, beware!): he wrought much wickedness in the sight of the Lord, to provoke Him to anger.

"And he set a graven image of the grove that he had made in the house of which the Lord had said to David, and to Solomon his son: 'In this house, **and in Jerusalem,** which I have chosen out of all tribes of Israel, will I put my name forever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; ONLY IF they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.' But **they** hearkened not: **and Manasseh** seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

"And the Lord spoke by His servants the prophets, saying: 'BECAUSE Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did [Gen. 15:16, I Kings 21:25, 26], which were before him, and hath made Judah also to sin with his idols: THEREFORE THUS SAITH THE LORD GOD OF ISRAEL: Behold, I am bringing such evil upon JERUSALEM and JUDAH, that whosoever heareth of it, both his ears shall tingle.

"**And I** will stretch over JERUSALEM the line of Samaria, and the plummet of the house of Ahab: and I will wipe JERUSALEM as a man wipeth a dish, wiping it, and turning it upside down.

"**And** I will forsake **the remnant** of Mine inheritance, and deliver them into the hand of their enemies; **because** THEY have done that which was evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even to this day.

"MOREOVER Manasseh shed **innocent blood** very much. till he had filled JERUSALEM from one end to another; BESIDE his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord." (II Kings 21:6-16.)

Note the "ear-marks" of judgment prophesied for both broken Covenants; and note how carefully God differentiates them.

In the 26th chapter of Leviticus, the 2nd chapter of Daniel, and in these first 16 verses of II Kings 21 we have prophecy relative to our subject in concentration, as it were. Millenniums of historical fulfillment have not yet exhausted that which is here presented in tabloid form. That which we are seeking to take out of it is so much of it as will enable us to understand that miracle of Jerusalem's Deliverance which our generation has witnessed.

It does seem to me that it has been demonstrated that the universal domination of The Great Image Kingdoms was directed against Israel **the nation** and Palestine **the land** in fulfilling judgment for the broken Palestinian Covenant. Now, therefore, let us seek to understand God's own interpretation to that which specifically fulfills judgment for the broken Davidic-Solomon Covenant.

The specific objective of the prophecy of II Kings 21:1-16 is to set forth this very thing; both as it pertains to the kingdom, and to the king; and as well also as it pertains specifically to the city of Jerusalem, concerning which city we have prophecy for the broken Davidic-Solomon Covenant in concentrated form in verse 13. And since prophecy specifically directed against Jerusalem is that which we are seeking to understand, let us turn our attention to this verse remembering that the broken Davidic-Solomon Covenant is the key to our correct understanding of it.

"The line of Samaria" is our first finger post. Let us seek to comprehend its significance.

Because of Solomon's own perfidy the kingdom was divided upon his death; ten tribes being apportioned to Jeroboam, and only Judah and Benjamin being reserved for Solomon's son Rehoboam.

With Jeroboam God made a conditional covenant similar to the Davidic-Solomon Covenant. (See I Kings 11:28-38.)

Follow the treacheries of Israel's (the ten tribes) kings forward from Jeroboam to the reign of Ahab, when, for whose culminating sins, probation for these tribes positively ended.

At this time Samaria was the capital and throne city, and stood related to Israel (the ten tribes) as did Jerusalem to Judah; and was, therefore, the key to their national status. When Samaria fell to the king of Assyria, judgment for both the broken

Palestinian Covenant and the broken Jeroboamic Covenant was set in motion. But these judgments must be differentiated if we are to understand "the line of Samaria"; for that fell in consequence of Ahab's sins, and therefore in pursuance of the Covenant that God made with Israel's (the ten tribes) king. Let us see what God has to say about this very specific judgment, to get its specific "ear-marks."

"O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him charge, to take the spoil, and to take the prey (captivity for the broken Palestinian Covenant, **plus**) AND TO TREAD THEM DOWN LIKE THE MIRE OF THE STREETS." (Isa. 10:5, 6.).

Here we have one of the distinguishing "ear-marks" of judgment for the broken king's Covenant. There is no word of a **treading down** as the mire under the feet of their enemies in the 26th chapter of Leviticus. It will not do to say that it is inferred; for God never leaves anything to our finite inference. Jerusalem's specific down-treading for the broken Covenant of her king is here clearly indicated. And wherever you find Jerusalem's specific judgment for the broken Davidic-Solomon Covenant elaborated, you will find directly or indirectly its down-treading referred to.

"Woe to Ariel, to Ariel, **the city where David dwelt!** . . . thou shalt be brought down, and shalt speak **out of the ground,** and thy speech shall be **low out of the dust** . . . Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, 'who seeth us? and who knoweth us?' surely your turning of things upside down **shall be esteemed as the potter's clay."** (Isa. 29:1, 4, 15,16.)

Jerusalem's then imminent down-treading is here clearly associated with the Davidic Covenant. So insistent are the Scriptures in this association that instantly a down-treading is mentioned in the Scriptures concerning the city of Jerusalem, we should associate it with the broken Davidic-Solomon Covenant, and not with the broken Palestinian Covenant; and, therefore, **not** with judgment meted out under the domination of The Great Image Kingdoms.

Once this "ear-mark" of Jerusalem's specific judgment for the broken Davidic-Solomon Covenant is established in the mind of the prophetic student, there is no longer any difficulty in recognizing that the down-treading of the city to which the Lord Jesus refers in Luke 21:24 is not at all decided by the life of The Great Image Kingdoms; for it is not at all that judgment.

But let us pass on to *"the plummet of the house of Ahab,"* as God refers to it in this specific prophecy concerning judgment for the broken Davidic-Solomon Covenant, that was to fall upon the house of Manasseh. (II Kings 21:13.)

"The plummet of the house of Ahab" is that curse which also fell upon the house of Jeroboam, which cut off his seed from sitting upon the throne of Israel (the ten tribes). (See I Kings 21:21, 22; I Kings 14:7-10.) This curse falling upon the house of Manasseh settled the Davidic-Solomon line of kings; and with his great grandson Mattaniah, whose name the king of Babylon changed to Zedekiah, this line of kings positively ended. (See II Kings 24:17; Jer. 52:1-11; Ezek. 21:25-27.)

Jesus of Nazareth is David's son through Nathan, not Solomon. (Luke 3:23-31.) It is well to remember this, for God made two Covenants with David, one of which was unconditional. (II Sam. 7:8-16.) Solomon forfeited his right to this covenant, if he ever had any.

And now let us come to another part of this prophecy that pertains specifically to the city of Jerusalem.

"And I will wipe JERUSALEM as a man wipeth a dish, wiping it; and turning it upside down."

You will notice that I have changed the last comma in this sentence into a semicolon. I have done this because I am persuaded that two distinct operations in the fulfillment of this prophecy are indicated We will consider the "turning" of Jerusalem "upside down" first.

"And now, O inhabitants of **Jerusalem,** and men of Judah. . . . Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:3, 20.)

"Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord. . . . I have seen also in the prophets of **Jerusalem** an horrible thing: they com-

mit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto Me as Sodom, and the inhabitants thereof as Gomorrah . . . for ye have **perverted** (turned) the words of the living God, of the Lord of Hosts our God." (Jer. 23:1, 14, 36.)

"Surely your turning of things upside down shall be esteemed as potter's clay." (Isa. 29:16.)

Jerusalem was pre-eminently God's city, for He had "put His name" there; and as a city Jerusalem is unique, and stands absolutely alone in the annals of the history of world cities in this respect.

Jerusalem was intended of God to be the most exemplary city in all the world, setting the pace for the worship of the only true and living God. Ezek. 16:1-14 gives us a picture of God's specific love for this city. He left no stone unturned to make it the most glorious city in all the earth; but the king which Israel would have instead of Jehovah, and the people, and the pastors, and the false prophets, perverted (turned upside down) the "words of the living God" in His own city and the city of their king; and now God purposes to turn the city itself upside down; that is, He purposes to reverse Jerusalem's glory, and esteem the city "as potter's clay," to be trodden under foot. Manasseh's sins set this specific judgment in motion, and the **down-treading** of the city of Jerusalem is again identified with the broken Davidic-Solomon Covenant.

But now let us seek to understand the significance of the cleansing of the city, which is clearly indicated in the words: *"And I will wipe JERUSALEM as a man wipeth a dish, wiping it."*

What then was the nature of the pollution, that the city itself should require cleansing? This indeed is not far to seek, for it is in the context itself.

"Moreover Manasseh shed innocent blood very much, till he had filled **Jerusalem** from one end to another." (II Kings 21:16.)

We therefore know that Jerusalem was polluted in God's sight by the blood of innocent children shed in Manasseh's idolatrous worship of Baal and Molech.

The next thing to do is to get God's own viewpoint in the matter. After speaking of Jerusalem as "the bloody city," God, through Ezekiel, speaks of this pronouncement in the past tense, since it had already been set in motion.

"Thou (Jerusalem) art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art even come unto thy years: **therefore** have I made thee a reproach unto the heathen, and a mocking (note the Davidic Covenant "ear-marks") to **all** countries." (Ezek. 22:4.)

"Wherefore, O harlot (Jerusalem), hear the word of the Lord: thus saith the Lord God; 'Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, **and by the blood of thy children, which thou didst give unto them;** (this instantly identifies this prophecy with the culminating sins of Manasseh) . . . Behold, therefore, I will gather **all** thy lovers . . ., and **all** that thou hast loved, with **all** that thou hast hated . . . against thee, . . . and I will judge **thee** as women that break wedlock and **shed blood** are judged; and I will give thee blood in fury and jealousy [Ex. 20:5]. And I will give **thee** into their hand, . . . they shall also bring up **a company against thee."** (Ezek. 16:35-40.)

No doubt about this being Jerusalem's specific judgment for the now irreparably broken Davidic-Solomon Covenant; we must, therefore, bear this in mind as we watch its historical fulfillment, and differentiate it from judgment for the broken Palestinian Covenant that fulfilled under the universal domination of The Great Image Kingdoms, which perforce simply **included** Jerusalem as a necessary incidental. If we do not do this from the inception of this specific judgment upon the city of Jerusalem for the broken Davidic-Solomon Covenant, how can we hope to differentiate this miscellaneous company of Gentiles to be brought against the city of Jerusalem to specifically fulfill the prophecy of II Kings 21:13, from the domination of the four Great Gentile Kingdoms that compose the Great Image of Nebuchadnezzar's dream, under which domination Jerusalem is but included as an important part of the whole? Or how can we hope to understand the import of our Lord's words in Luke 21:24 in reference to Jerusalem's specific down-treading judgment, unless we identify its "ear-marks"? Or how can we understand how it comes about in our own day that Jerusalem is delivered from a specific Gentile down-treading, and yet remains under a

Gentile domination that at the same time constitutes its protectorate?

Get the "ear-marks" of fulfillment, and go back, back, back through every prophecy that bears the same "ear-marks" until you have run it back to its first utterance; and if you will set yourself to prayerfully understand it, God the Holy Spirit, who inspired the utterance of "the sure word of prophecy" will enlighten your understanding. We have been too prone to jump to conclusions without taking the trouble to compare our conclusions with God's premises. It is no wonder, then, that confusion results, and one prophetic teacher deduces from current events that which is at variance with some other teacher. This alone should clearly indicate the need for more prayer and a deeper searching of the Scriptures for the key that will give greater uniformity in prophetic interpretation. Let us not find fault with each other; but let us try in the spirit of love to find out how it happens that we are not reaching identical conclusions. There must be a reason—let us search for it upon our knees with our open Bibles before us; BELIEVING that the Holy Spirit will fulfill John 16:13 in us if we will but wait upon HIM. And as we proceed to seek to understand these almost entirely ignored prophetic utterances, let us lean hard upon Him in faith; for apart from Him, I feel sure that our own finite minds are not sufficient for these things.

In the passage from the 16th chapter of Ezekiel, just quoted, God refers to the miscellaneous nature of the Gentiles to be sent against Jerusalem in fulfillment of judgment for Manasseh's shameful idolatries—we will come to them presently—and to the nature of Jerusalem's pollution. In the nature of this pollution, as God views it, lies the key to the time problem of this specific Gentile down-treading of the city. It now seems strange to me that it has lain hidden so long; but that has been in the purposes of God.

Perhaps you will recall how that the Lord said to the disciples in answer to their question as to when "the kingdom" (see Ezek. 37:21-28) would be restored to Israel, that it was not for them to know "the *chronos* or the *kairos*" of the problem; *i. e.*, the time element was to remain hidden until the time of fulfillment. The Lord Jesus here (Acts 1:7) clearly indicates **two** distinctive time periods as being involved in the answer to the query of Acts 1:6. It would therefore seem but logical that these time periods but measured Israel's two distinctive lines of judgment for the two broken Covenants which we have been considering; and which the Scriptures over and over again refer to as the "double" to be meted out for the broken Palestinian Covenant and the broken Davidic-Solomon Covenant.

If I am indeed correct in this deduction, it ought to be a step in the direction of unifying our viewpoint as to what should constitute our premises as we seek to elucidate prophecy due for fulfillment prior to the coming of "the kingdom of Israel."

The question then is: Do the *"chronos"* measure Israel's inclusion under the domination of the Gentiles of The Great Image Kingdoms, for the broken Palestinian Covenant; or do they measure that additional and miscellaneous Gentile down-treading which the idolatries of Israel's kings brought upon the nation, and specifically upon the city of Jerusalem, for the broken Davidic-Solomon Covenant?

This would seem a supremely important question, since upon its answer depends our correct interpretation of the two differentiated time problems concerning Israel in this age.

Luke 21:24 is an important deciding factor in our problem; for it is there written:

"Jerusalem shall be trodden down of Gentiles, until the *kairos* of the Gentiles be fulfilled."

And that *"kairos"* obey the Harmonic Time Law of octaves must be clear from the 12th chapter of Revelations; for we have the word *"kairos* (times)" of verse 14, interpreted by the law which they obey in verse 6.

That is, we have time measured by *"kairos,"* identified with that Gentile down-treading of the city of Jerusalem that is identified with judgment for the broken Davidic-Solomon Covenant, and **not** with the age-long universal domination of The Great Image Kingdoms.

This is a reversal of traditional interpretation; but what of that, if tradition has been mistaken?

Indeed this seems to be a habit with tradition. It is my opinion that we dogmatize altogether too much about the details of still unfulfilled prophecy. I have been much impressed with the significance of the "then" in Luke 24:45 as it stands related to verses 44-48. Here we have the pre and the post function of prophecy clearly set forth. Its pre function is **not to guarantee our understanding** of it at all; but to verify the Scriptures as the Word of the living God which cannot be broken, upon its historical fulfillment. The post function of prophecy, through the Holy Spirit, is to open our understanding and establish our faith (see John 14:29) **subsequent** to fulfillment.

And now as I seek to unfold to my readers that which I most sincerely believe the Holy Spirit has so recently unfolded to me, will you follow me with the sincere prayer in your heart for HIS enlightenment—bearing Luke 24:45 in mind—for I verily believe that we shall find the key to the "times (*kairos*)" of Luke 21:24, and the "seasons (*kairos*)" of Acts 1:7. It seems a pity that the word "*kairos*" has not been uniformly translated "times," for it would save much confusion to the lay student of prophecy.

We have found that Ezek. 16:35-40 sets forth God's own interpretation of II Kings 21:13 as concerning Jerusalem's specific judgment for Manasseh's blood pollution of the city; and it seems to me we have our first clew to the time problem involved in this judgment of the city for the broken Davidic-Solomon Covenant. If this is so, then we must be very careful to get its "ear-mark."

Among other things God says that He will "*judge*" the city "*as women that . . . SHED BLOOD are judged.*"

If we remember that Jerusalem was under the law of Moses, it will help us to understand the significance of this judgment.

Did God mean that He would judge the city as a murderer? If so, then Jerusalem's days of pre-eminence are long since ended; for murder under the law brought at once the death penalty upon the murderer. But we know that Jerusalem was not so judged; for the Scriptures make it very clear that Jerusalem's humility is but a temporary humility.

What then did God mean by this pronouncement? The intimation of a cleansing judgment in II Kings 21:13 will help us here, since it is the finger post God has set for us.

"Son of man, cause Jerusalem to know her abominations. . . . I will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness (shedding the blood of innocent children in idolatrous worship) above thine abominations." (Ezek. 16:1, 43.)

"Jerusalem hath grievously sinned **therefore** she is removed (as *niddah*)." (Lam. 1:8.)

"Jerusalem is as an unclean (*niddah*) woman among them (her Gentile adversaries)." (Lam. 1:17.)

Ah, the shedding of "the innocent blood" of children by Manasseh in the city of Jerusalem constituted that city *niddah;* and herein lies the "ear-mark" of Jerusalem's cleansing judgment.

The days of separation for "*niddah*", under the law, are seven (Lev. 15:19); therefore Jerusalem's separation under this judgment will be found to be one week of time. Certainly this week was not a simple week of day cycles, nor yet a week of year-day cycles; and within this age, there is but one other scientific week possible, and that is that week of seven 360 year-cycles; and 2520 years is therefore encompassed in this week.

Simple indeed then is our time problem if we but know when God launched this exactly measured judgment. Turn with me then to II Kings 24:1-4, for God has not left it to guess-work.

"Jehoiakim became Nebuchadnezzar's servant three years (beginning 607 B. C., see Dan. 1:1, 2): then he turned and rebelled against him. And the Lord sent against **him** (Jehoiakim) bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and sent them against Judah to destroy it, according to the word of the Lord, which He spake by His servants the prophets. **Surely** at the commandment of the Lord came this upon Judah, to remove them out of His sight, **for the sins of Manasseh,** according to all that he did. and **also** for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the Lord would not pardon."

The law was to be allowed to take its course, and 2520 years was now to be measured against the city for its cleansing.

Clear-cut as a cameo are "the times (*kairos*) of

the Gentiles" of Jerusalem's *niddah* for Manasseh's pollution of the city, as they stand out from "the seasons" (*chronos*) of the entire life of The Great Image Kingdoms as a background. That is, the background is Israel's judgment for the broken Palestinian Covenant, to be measured by their inclusion under the domination of those kingdoms for which The Great Image of Nebuchadnezzar's dream stood. The *chronos* overlap the *kairos* by three years in the beginning; but by how much at the end we do not yet know.

The *chronos* of the Gentiles of The Great Image Kingdoms began with the surrender of Jerusalem to Nebuchadnezzar in *Kislev* 607 B. C.*

"The *kairos* of the Gentiles" of Jerusalem's specific down-treading and cleansing judgment for the broken Davidic-Solomon Covenant under Manasseh, began three years later (II Kings 24:1-4), and therefore in *Kislev* 604 B. C. It was to be of 2520 years duration; and would therefore end in *Kislev*, 1917.

Did God remember, think you?†

Who but the God who called Abraham, and in Jacob called his seed, and delivered them upon the 17th day of *Nisan* from the pursuing Egyptian hosts, and drove out the descendants of Ham from the land which HE had given His people Israel, in the days of Joshua, Israel's Judges, and her kings—who, I say, but this God delivered JERUSALEM upon the exact expiration of her week of separation (*niddah*), *KISLEV* 25 (Dec. 9), 1917?

> "Comfort ye, comfort ye my people, saith your God.
> Bid Jerusalem take heart, and proclaim unto her,
> That her appointed time is accomplished,
> That her guilt is paid off:
> For she hath received of the Lord's hand
> **double** for all her sins." (Isa. 40:1, 2.)

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* Dr. Pusey gives us "Chisleu" (Kislev) as the probable month date, and 607 B. C. as the year date of this surrender. Ussher and Clinton also give us this year date.

†Who but the God of Israel timed the bullet that sped on its way, June 28th, 1914, and set in motion that which eventuated in the Deliverance of Jerusalem just 1260 days later. May 22nd, 1921, is a full prophetic week (2520 days) from June 28th, 1914.

Yes "double," for she has suffered judgment for a broken Palestinian Covenant under the domination of The Great Image Kingdoms, which domination will continue until Dan. 2:44 is fulfilled; and for the broken covenant that God made with her kings. Praise God, O praise God, for so much of her judgment as is in the past, and "Bid Jerusalem take heart."

I have been able to quote but the merest fraction of prophecy concerning Jerusalem's specific judgment for the broken Davidic-Solomon Covenant; but if you will read the 16th chapter of Ezekiel, you will catch something of the ache of the heart of God as He passed judgment upon this city for its pollutions at the hands of its kings in general, and Manasseh in particular; and then turn over to the first two chapters of Jeremiah's Lamentations and catch the pathos of the wail of the city itself as it is abandoned to the "winepress" of God's wrath, to be trodden under foot of an **"assembly"** of Gentiles, "bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon" in the beginning, and who not later; and for the past several centuries "the abominable Turk."

And now turn to Luke 21:24, where the Lord Jesus refers to this identical down-treading of the city of Jerusalem, and hear Him say:

> "Jerusalem shall be trodden down of Gentiles until the **times** (*kairos*) of the Gentiles be fulfilled."

And know of a truth, beloved, that you and I have witnessed the fulfillment of this prophecy; and that only the "*chronos*" of Acts 1:7 now remains to be fulfilled. We are, therefore, living between the fulfillment of Israel's "*kairos*" for the blood pollution of Manasseh's idolatries—broken Davidic-Solomon Covenant—and the fulfillment of Dan. 2:44, which marks the end of the *chronos* of Israel's inclusion under the domination of The Great Image Kingdoms, for the broken Palestinian Covenant. Paul speaks of this as "the fullness of the Gentiles." There is no question as to this expression being identified with the fulfillment of Dan. 2:44, for the next verse identifies it with Israel's full return to God's favor; and we know that that waits upon the fulfillment of Dan. 2:44.

This phrase, like the phrase "the times (*kairos*) of the Gentiles," has suffered much at the hands of tradition, notwithstanding that its "ear-mark" is in plain sight.

When God first promised the land "from the river of Egypt unto the great river Euphrates" to the seed of Abraham, the promise must wait "the fullness" of "the iniquity of the Amorites" (Gen. 15:16), then in part possession of the land. Today Israel's full possession of this land again awaits "the fullness (of the iniquity) of the Gentiles."—This is something with which prophecy concerning the church has nothing whatsoever to do.—That is, "the times of the Gentiles," of Luke 21:24, marks the fulfillment of "the *kairos* of the Gentiles"; and "the fullness of the Gentiles" of Rom. 11:25 marks the fulfillment of "the *chronos*" of the Gentiles—"the *chronos* (and) the *kairos*" of Acts 1:7.

Let prophetic teachers carefully note the distinction between these, and at once prophetic interpretation will take on a helpful uniformity, and much confusion will evaporate into thin air.

I am persuaded that between the fulfillment of "the *kairos* of the Gentiles" and the "*chronos*" of the Gentiles lies "the time of the end" of this age, and that we are now actually living in that momentous "time." Let us remember that the Lord has promised to "cut" the tribulation of these days "short in righteousness," lest no flesh should endure to the end. And then will HE come "whose right it is to reign."

Even so come, Thou Prince of Peace.

Note:—After this little book was already in the printer's hands, the following came to my notice in "The Overcomer," published by Mrs. Jessie Penn-Lewis, Oct., 1920:

"There is a law in connection with the Bible which never fails, and which is put thus: 'The first occurrence of a word or expression, or an utterance, is the key to its subsequent usage and meaning; or at least a guide as to the essential point with it.'"

I have received this testimony as of the Lord as setting His seal upon my "ear-mark" methods of interpretation, as being of Him, though I did not know that I was obeying a law of Scriptural interpretation already recognized by some other.

Are "The 2520 Years" a Fallacy?

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There are leading teachers of Scriptural prophetic fulfillment who think "the 2520 years" a fallacy.

There are many, however, who do not believe that they are; but who do not agree as to their application. The result being, that we have a lack of unanimity concerning them.

Exactly the same thing has happened regarding the "seventy weeks" of Dan. 9:24.

There are those who positively refuse to believe that they have any chronological significance whatsoever. The result of such a position holds the mind fast closed against any instruction. This is never sensible or logical. A truly "big" mind is always open to instruction. "When **the wise** is instructed, he receiveth knowledge," saith the Scriptures.

There are those who receive the "seventy weeks" as a chronological fact, but who lack unanimity concerning the interpretation of the fact.

"The 2520 years" seems doomed to become a bone of contention after the manner of the "seventy weeks"; some rejecting them altogether as the chimera of a lot of fanatics, while others can come to no agreement concerning them, though believing them a chronological factor in the fulfillment of prophecy.

For many years there has been much speculation regarding these years as a determining factor in the "end time" events of the age. This speculation seemed to reach its climax with speculation relative to the prophetic significance of the World War of 1914; but for the most part only confusion resulted, for no two theorists seemed to reach identical conclusions. The result has been the utter repudiation of "the 2520 years" by some of our most reliable prophetic teachers.

In January, 1918, the "Fallacy of the 2520 Years," by W. C. Stevens, fell into my hands. Personally

knowing the writer, and knowing him to be a Bible Scholar and a consecrated servant of the Lord, what he said made a profound impression upon me—just as no doubt it has made upon a great many others. So persistent was this impression, as opposed to my own inclination, that I found no peace of mind regarding it. I therefore took it very definitely to the Lord and claimed John 16:13, and then waited in faith for my answer—for it just seemed that I **must** know. When I say that **I waited** in faith, I mean just that, for **I expected an answer** one way or the other that would settle the matter in my much perturbed mind. I feel very sure now that this was the Lord's own urge upon me, that I might turn to Him and not to man for my answer.

From the moment I **definitely** began to look to Him, He began pouring faith into my heart concerning the matter; and from that day to this I have seemed to breathe the very atmosphere of faith concerning it. No words of mine are adequate to express the continual sweetness and power of it. That it is from above, and not from myself, I do not for a moment doubt. God is its author, and He will finish that which He has begun. (Heb. 12:2, Phil. 1:6.)

I might say just here that the author of the "Fallacy of the 2520 Years" was among the kindest critics of my "Watchman, What of the Night?" and made kindly comment on the originality of my "Hypothesis of the 2520 years" in addition to saying: "There is much of wholesome and greatly needed tonic in your books throughout." Christian fellowship was the keynote of his helpful criticsm, for he had given my message the same careful, prayerful reading that he had craved for his own. This, beloved, is as it should be. The Holy Spirit will take care of the fulfillment of John 17:8-21 if we but yield ourselves to Him in all matters wherein we do not see eye to eye.

"Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a **perfect** man, **unto the measure of the stature of the fulness of Christ.**" (Eph. 4:13.)

That there might be any relationship between the much mooted question of the "2520 years" and The Deliverance of Jerusalem did not at first occur to me. God had much to teach me before He could trust me with that problem. I must first have the respectability of "the 2520 years" established; and I prayed most earnestly concerning their status in God's sight, for nothing else seemed to matter. If He owned them, I cared not who discredited them; for I would rather stand alone with God and be ridiculed, than with the multitude and be applauded.

I was in this frame of mind, when like a flash they stood revealed to me; and with beating heart and trembling fingers I wrote out what I have called my "Hypothesis of the 2520 years." I had never before seen anything of the kind attempted; but so simple, and so irretutable did it appear to me, that I could not but believe that it was of the Lord in answer to my "prayer of faith."

In my "Watchman, What of the Night?" I have given some little space to it; but here my space is limited; nevertheless, I feel that I must at least indicate the Harmonic Law which I am now convinced "the 2520 years," as a week of time, obeys.

"The evening and the morning" of Gen. 1:5 set that Law in motion for the earth, and Gen. 2:2, 3 marked its establishment; and herein lies the key to it. One revolution of the earth upon its own axis is the simplest of our time cycles. The 360 degrees describing it gives us the basic unit of our very simple week of time, *i. e.*, our very ordinary week is 360 equal divisions of time multiplied by 7, which is 2520 equal divisions of time.

That the prophetic week of year-days obeys this Law, every prophetic student of the Scriptures knows. The half of such a week is clearly set forth as "a time, times and half a time (kairos)" or 1260 actual days, in Rev. 12:6, 14.

In the mouth of these "two witnesses," viz., our common week and the prophetic week of the Scriptures, is the Law established. Carry that Law one step further, exactly as God indicates in the two steps He has Himself taken to establish it, and we have 360 year-cycles as the basic unit of the longest week possible in this age. This gives us a Scientific, and therefore a perfectly respectable week, of 2520 years.

Perhaps no one will ever know how I rejoiced in the respectability of "the 2520 years" as they thus stood revealed to me within the realm of Science. I laid it all before the Lord with a heart bursting with praise to Him; and then quite simply asked Him, "What next?" as I further waited before Him to know His will for and through me in the matter.

Then He began to unfold to me that which I have sought, though perhaps imperfectly, to interpret to others in my "Watchman, What of the Night?" (1918), and in my "The TIMES of the Gentiles" (1919); and now the Lord has given me this coveted opportunity to lay the matter as I understand it to date (Dec. 1920), before those who care to read, in this "little book."

I am sure that a better understanding of the prophecies fulfilling in the days in which we live would result, if those seeking to elucidate them could be more of one mind concerning relevant chronological data. It has been my hope that my ministry might in some measure be destined of the Lord to contribute in some little measure towards unanimity in this matter.

That not only are "the 2520 years" a perfectly respectable Scientific week of Time, but that God has used it in a demonstrable prophecy-fulfilling manner, I now am most thoroughly convinced; and therefore, to me at least, "the 2520 years" period is not a fallacy. And I feel that we would do well to seek most diligently and prayerfully to understand from the Scriptures their significance; both as towards the Gentiles, if perchance with 1914 their probation in this age ended and the "time of the end" has actually set in; and as towards Israel, that we might understand the significance of those things which are happening with such rapidity, and which were only made possible by The Deliverance of Jerusalem upon Dec. 9th (Kislev 25), 1917.

Note.—There has been some confusion in the computations of the amateur chronologist in not recognizing, that from a given date in 1 B. C., to a year from that date in 1 A. D., is not two years, but one year; and that therefore, in adding together B. C. and A. D. years, one year must be deducted from the apparent sum-total, to arrive at the true sum-total.

The Deliverance of Jerusalem of 1917

Of What Import Is It To Us Today?

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When the mariner hears the roar of breakers ahead, he takes soundings with line and plummet, that he may know his proximity to the threatening rocks upon which he may make shipwreck.

Do we hear breakers ahead?

Only those who are wilfully deaf and blind because of unbelief in the Word of God do not hear their terrifying roar, or see that which portends impending doom.

War, famine, disease, thrones toppling, governments corrupted and impotent, lawlessness, lewdness, adultery, divorce, rape, suicide, murder, insanity, drunkenness, thuggery, burglary, gambling, lying perjury, embezzlement, strikes, lock-outs, economic conditions unbearable, suspicion, deceit, false religious systems, apostacy, fear, unrest, failure or destruction of crops, forest fires from lightning, tornadoes, earthquakes, and what not other misery is becoming the everyday experience and lot of the inhabitants of the earth today. Surely sin has gone to seed and the harvest is not such as to be desired. Only God can restore stability to our political, social and religious life, or secure for us satisfying economic conditions—the job is altogether too big for any one mere man, or combination of men. It is a time for humiliation and prayer, and a crying unto the eternal God for individual and collective salvation. Sin is a disease that only God can cure; and the only remedy is the shed blood of "His only begotten Son." (See John 3:16, 1 Pet. 3:18, 1 Tim. 3:16.)

"Without shedding of blood is no remission (of sins)." (Heb. 9:22.)

"The Son . . . came . . . to give His life a ransom for many." (Math. 20:28.)

"My blood of the new testament (covenant) shed for many for the remission of sins." (Math. 26:28.)

Did you read "Back to Barbarism" in *The Saturday Evening Post* of October 16, 1920? If you have not, you had better read it. Have you seen the accounts of famine in China that threatens millions with starvation this winter? Did you know that India is a smouldering volcano of political intrigue and Bolshevism? Did you know that at the very first session of The League of Nations in Geneva, where "more than forty nations were represented," that the roar of the breakers was perhaps more distinctly to be heard than even in the frightful conditions in Russia and China, with India's unrest thrown in?

"At Geneva, as at Paris, there was precisely the same effort to use high moral principles **to promote quite material practical bargains.** In the first place, the whole session was dominated by the break between France and Great Britain, a break which is expressed in a total difference of opinion and of **selfish national interest** in almost every part of the world. . . . .

"In the constitution of the League of Nations (at Versailles), the domination of the great powers was maintained through the council. Of nine nations therein represented, five were to be great powers—Britain, France, Italy, Japan, and the United States. Three—Britain, the United States and France—could control and a single negative vote blocked effective action.

"But at Geneva more than forty nations were represented in the assembly as contrasted with the council. Many of these nations had not been belligerents. Only France and Great Britain were at all concerned in the preservation of all the fruits of the victory over Germany. The absence of the United States fatally weakened the prestige of the council, while both Japan and Italy, resentful of their treatment by the British, French and Americans at Paris, were quite prepared to throw their lot in with the assembly.

"Patently, then, the first session of the League of Nations has **led almost automatically** to the challenging of the Paris settlement. It has done this by challenging with equal promptitude the whole conception of the League of Nations in the minds of its authors, the British and the Americans. This conception was that the League should be dominated through the council by the Americans and the British, with the assistance of the French. The failure of America to ratify the Treaty of Versailles, the break between the British and the French, **these two facts so shattered the whole structure that its very existence was threatened at the first international session."**

The above is from an account, by Frank H. Simonds to the McClure Syndicate, of the first session of the League of Nations which met in Geneva November 15th, to "end in a row over mandates" at 6:30 p. m. December 18th, 1920. Mr. Simonds is one of the foremost political "seers" of our day. The emphasis in the quotation is mine.

Continuing, Mr. Simonds weighs the consequences of America's position, and the question raised by "the small powers" concerning disarmament; and then makes this significant forecast of the trend of international politics:

"If this means anything it means sovietizing international affairs. It means Bolshevizing world relations. It is the longest step toward Lenine that has ever been considered by the Western world. . . . In a word, it seems to me that the outstanding circumstances at Geneva is the development of an **international communism,** political, not economic, primarily, which may prove **one of the most amazing facts in contemporary history."** *San Francisco Chronicle,* Dec. 13, 1920.

Clearly the stage is **already** set for the fulfillment of Dan. 2:34, 35, and the much heralded League of Nations that was to bring peace to this war-weary world is headed straight for the rocks that it sought to avoid. Why longer hold our ears from hearing the terrifying roar of the breakers that are ahead?

Get out line and plummet and take chronological soundings that we may understand their significance; for if we are as near the fulfillment of Dan. 2:34, 35 as the international political situation would seem to indicate, it is high time that we were alive to the fact that upon that fulfillment will Dan. 2:44, and Rev. 11:15 fulfill.

"The signs of the times" are but the sound of the warning breakers; it is the line and plummet that we need to use now for the taking of **positive** chronological soundings.

What is that line and plummet?

The time prophecies of the Scriptures. Daniel used such a line. (Dan. 9:1, 2.) To use such a line intelligently puts an end to "guess work," and puts a solid foundation under our feet upon which to build our faith, just as it did for Daniel. **The seventy years** were expiring, and **upon their expiration** Daniel **expected** God to act, and set to work to pray **into** the will of God.

Therefore let us use the line that God has put into our hands. It is the longest one that He has ever put into the hands of men of faith. Are we ready to use it to some purpose as did Daniel the line of the seventy years? Our line is that Scientific week of 2520 years. That God used it, historical events of unusual moment bear witness. What does His use of it portend? Surely the historical events themselves point the way. What are the "ear-marks" of these events? Identify them, and when we run out God's line and plummet, we will instantly know where we are.

Did we feel the "ship of state" of The Great Image Kingdoms shiver from stem to stern in 1914 as its keel scraped the treacherous rocks beneath? Four long, terrifying, devastating years, and on November 11th, 1918, an Armistice was signed, and under the guidance of the League of Nations the old ship backed off into—what? According to the reports of the late sessions at Geneva, that old ship has but backed into a more dangerous position. Bolshevism will do for the last of the Great Image Kingdoms, and "the small powers" that it is dragging along with it, just what it is doing for Russia. Those competent to judge give Petrograd just "sixteen years" to become depopulated at the present (1920) rate of mortality. That is Bolshevism! (Devilism?)

Did the week beginning 607 B. C. and ending 1914 A. D. mark the period of Gentile probation under the Great Image Kingdoms in this age? It seems to me by the sound of the breakers, and the line and plummet soundings, that it did. It would appear to be obvious that this probation must needs expire prior to God's again turning to fulfill prophecy concerning the return of Israel to the land as a mark of His returning favor; and the "ear-marks" of History in the making since 1914 for both the Gentile and the Jew would seem to indicate that my conclusions are in harmony with the facts.

So much for our line and plummet soundings. Let us look to our compass for a moment—perhaps of the two the compass is the more important.

The mariner must see to it that no counter-currents interfere with the magnetic pull of the lodestar upon the needle of his compass. The inspired Word is the compass that God has put into our hands; but that this is not enough must be apparent from the fact that many a false system makes, or will make, utter shipwreck with this compass aboard. Moreover, among those who are unquestionably fundamentally sound, there is not an unanimity of chronological interpretation.

What is the matter? Where does the trouble lie?

Not with the "lodestar" or the "compass"; for He who inspired every original word of the Scriptures is the "lodestar" to which the "compass" unerringly responds, **if** there are no interfering cross currents; and cross currents there must be somewhere when our compass needle points in one direction for one Bible student, and in another direction for the other. There is but one answer, and that is, that we are not all equally and utterly yielded to the Holy Spirit.

Just in proportion as I am not thus utterly yielded to HIM will I fail in apprehending that for which I have been apprehended of the Lord Jesus as set forth in the Scriptures for my apprehension; and in like proportion will you too fail, if you are not utterly yielded to the teacher whom God the Father has sent to teach you.

How necessary then, that first of all we see to it that we have in very truth received the Holy Spirit to perform His office work in us according to the promise of John 16:13.

Charles G. Finney had the right of it when he said, that both he who teaches and he who is taught must be so "tuned" to the Holy Spirit as to catch HIS message, else it fails in being "picked up" by those to whom it is sent. It is not enough that the dispatching instrument be in "tune"; but the receiving instrument must also be in "tune."

Only by prayer and faith in the infallible Word of God and by being indwelt by the Holy Spirit may we be thus "tuned" to His infinite mind.

Not a day has passed for three years that I have not **definitely** prayed over this which is the burden of my message to you. Think you that no little "tuning" to His mind in the matter has been accomplished in those three years? If not, then is believing prayer of no avail. But it is written that "the prayer of faith" is that prayer that "availeth much"—and I believe it. And again is it written: "According to your faith be it unto you"—and I believe that too.

I may, indeed, through finite limitations, have failed in fully apprehending that for which I have been apprehended, nevertheless I dare not doubt His word when He says:

"If any man will do His will, he shall know of the doctrine (teaching) whether it be of God, or whether . . . (he) speak of . . . (himself)." (John 7:17.)

From the beginning I have yielded myself utterly to His will in and through me. If that counts for nothing, then of what value is the promise? I must believe, beloved, I have no alternative, else were the very foundation under my feet for the salvation of my very soul at stake. Moreover, too manifest have been the otherwise unaccountable evidences of His leading through these three years, as step by step He has planted my feet upon His own Word and the historical facts that exactly fulfilled it. In all things concerning my message and its distribution has He supplied my least need. But above all things for which I praise Him, the greatest of all is, that perforce He has shut me up alone with Himself and His precious Word, illuminating my mind to comprehend it as I never before comprehended it. O how He has burned it into my soul that "no prophecy of the Scriptures is of any private interpretation," as He threw overboard one interpretation after another of my own. O how I praise Him for the pruning. There was much dead timber that interfered with the clarity of my vision.

Among other Scriptures has Luke 21:20-27 been clarified for me, as it sets forth outstanding historic events for the guidance of Israel especially, though all who care to heed their significance may receive instruction.

The order here, I am now convinced, is precisely the order of fulfillment. But if you will not receive this order as authoritative, how can we meet upon common ground? And if we find no common ground, then how can we hope for an agreement?

Nevertheless must I testify, for the burden is heavy upon me that this is the will of God for **me.**

Beginning then with Luke 21:20 I find the "desolation" of Jerusalem by Titus in 70 A. D. foretold. This outstanding historic event culminated in Israel's Dispersion as recorded in the first half of verse 24. Surely we are agreed about that?

There is but one Dispersion; and that Dispersion fulfills the last of Israel's seven-fold chastisements for the broken Palestinian Covenant, prophesied in the 26th chapter of Leviticus.

Why did not The Dispersion immediately follow the Babylonian Captivity of "seventy years"?

Ah, beloved, that John 3:16 might be fulfilled; therefore, that which held Israel's Dispersion in abeyance is spelled with four letters—L O V E .

You had thought, and I **had** thought that the "seventy weeks . . . determined (cut out)" of Dan. 9:24 was **added** judgment; whereas it was just the opposite, for it was "cut out" of judgment, and pushed the Dispersion forward some five hundred years. And at this end of the life of The Great Image will it cut the Dispersion short by so many years as will be necessary to set in motion and fulfill the still unfulfilled 70th week.

God's love for a lost world returned Israel to the land, that they might give the world its Saviour according to the covenant that God made with Abraham. (Gen. 22:18.) But I may not tarry now to tell you this wonderful story as the Holy Spirit has been pouring it into my raptured heart; but I must tell you, that for 69 of these precious weeks (483 years) God kept Israel in the land, and held their merited immediate Dispersion in abeyance; and still held it for an additional nearly 40 years, that Israel might, first of all, receive Him who fulfilled Isa. 53 as their Saviour and Messiah. This, in their blindness, they failed to do; and this blindness hath God wrought for the enrichment of the world. (Rom. 11:12.) Nevertheless for that willful blindness did the sword of Titus come upon Jerusalem; and the final of the last seven fold Chastisements of Lev. 26 was set in motion, and Israel dispersed to the four corners of the earth, not to be returned "until" Jerusalem had "fulfilled" the days of her "separation" (*niddah*, for the "innocent blood" which Manasseh shed in the city "from one end to another"; and this in pursuance of the broken Davidic-Solomon Covenant. And in Luke 21:24 do we find the "ear-marks" of Israel's "double" judgment again.

Dispersion. Broken Palestinian Covenant.

Jerusalem's downtreading. Broken Davidic-Solomon Covenant.

Israel once in Dispersion, may not return to national status "until" the determining time factor of Jerusalem's specific judgment for this latter broken Covenant had been "fulfilled" under the demands of the law of Moses, by which God had said He would judge the city for its blood pollution (Ezek. 16:38), *i. e.*, the determining time factor of The Dispersion is the time factor of Jerusalem's specific judgment. We may therefore know that when Israel returns to the Homeland with a national status, that Jerusalem's judgment has expired from time limitation; or, vice versa, we may know that when Jerusalem's judgment has expired, then will Israel be returned to national status in the Homeland.

We find, then, that the "times (*kairos*)" of verse 24 is the key to the entire situation, and that Israel may not return, once the prophecy in the first half of the verse is set in motion, until the last half of the verse is fulfilled.

Is Israel returning to the Homeland with a national status? Then have the "times (*kairos*)" of Luke 21:24 been "fulfilled."

It is a "must needs be," that Israel might return to the land, not only for the fulfillment of the suspended 70th week, but for other "end time" prophecies concerning them to be fulfilled; *i. e.*, "the times (*kairos*) of the Gentiles" must fulfill before the "*chronos* (seasons)" of the Gentiles—which latter encompass the entire life of The Great Image Kingdoms.

And this is the order of fulfillment set forth for our instruction in Luke 21:20-24. And somewhere between the opening of "the sixth seal" of verse 25, and the fulfillment of Dan. 2:44 and Rev. 11:15, will Rev. 11:2 be fulfilled; so that this latter and **partial** downtreading judgment of **but 42 months from first to last,** need not confuse the issue of Luke 21:24.

We have already found that Jerusalem's *niddah* would expire in Kislev 1917, having been set in motion in that month 604 B. C.

We have already seen how the Jews were huddled in "subterranean passages" on Kislev 24th (Dec. 8),

1917, as they waited in terror for the day of "The Feast of The Miracle" to arrive.

And now come with me to the home of Mrs. Bertha Vester in Jerusalem upon the "late afternoon" of that same day, and watch from her home to see if the measuring line in my hands is the measuring line of Israel's God, viz., 2520 years from the fulfillment of 2 Kings 24:1-4—for that line just reaches to Kislev 1917, as we have already found.

We will find the city placarded to the effect that "the gallant troops" of the Turks would "never let one British soldier come up the hills, they are impregnable."

Think you that Ps. 2:4 was not fulfilled that day?

"Late in the afternoon (Dec. 8), Ali Fouad Pasha's head doctor, Toufic Bey" called on Mrs. Vester, and "with tears streaming down his face, admitted the desperate situation they were in. 'Tonight,' he said, 'we leave Jerusalem. We retreat by way of Jericho.' . . . .

"At 2 a. m. the night watch at the Hospital (in charge of Mr. and Mrs. Vester of the American Colony) was alarmed by hearing a large army, apparently cavalry, entering the city . . . and the whole Turkish cavalry went through the Zion Gate and **by a short cut**, to the Jericho road." (Do you remember that Zedekiah went in this direction when he was running away from God? See Jer. 52:7, 8.)

"Before we had breakfast our door-bell rang," continues Mrs. Vester. "These were days when we all rushed to see what momentous news a ring at the door-bell meant. Here stood our Mayor, Hassain Effendi el Husseni, a very dear friend of the American Colony . . . . 'Tell mother (Mrs. Vester's mother, Mrs. Spafford) I have the white flag and am on my way to offer the capitulation of the city."

The above are excerpts from an account of the days just prior to and including the day of the surrender of Jerusalem, by Mrs. Bertha Vester of the American Colony in Jerusalem, published in the January, 1920, *Jerusalem News,* and for which I am indebted to Mrs. Spafford, who, with her husband. Horatio G. Spafford, author of the hymns "Saved Alone," and "It is well with my Soul," founded The American Colony at Jerusalem nearly four decades ago, there to witness by their lives for Christ.

The photographer of The American Colony took the photograph which is reproduced in this little book, and was the only photograph taken of the actual surrender of Jerusalem upon the morning of December 9th, 1917. (See Page 1.)

This photograph came into my possession as the result of an experience that marks my possession of it as one of God's remarkable providences, that have strewn my pathway since I first set pen in January, 1918, to testify to the significance of the recent Deliverance of Jerusalem, that supplied me with reliable data just at the moment I stood in need of it—just as if He had dispatched angels to supply my need.

Mrs. Spafford has written me that: "The two figures in khaki are two British Sergeants, the outposts, to whom the Mayor—the nearest figure—has come with the white flag, accompanied by two Turkish policemen in uniform, and three of his (the Mayor's) young cousins, besides a few civilians who are all Arabs" make up the group photographed.

A member of General Allenby's expeditionary forces informs me that the "outposts" were "looking for water" when the Mayor of Jerusalem approached them with his "white flag" of surrender.

I wish to here record my gratitude to my heavenly Father—the God of Abraham, of Isaac, and of Jacob, for these constant evidences of His favor. How could I grow discouraged when thus He so tenderly led me every step of the way, and supplied my every need in ways past accounting for, other than that He supplied them.

Think you that "the angel of the Lord" did not put Israel's "enemy to flight" at 2 a. m. on the morning of that memorable Kislev 25th, 1917?

Think you that "the mountain was (not) full of

horses and chariots of fire 'round about" Jerusalem that night?

"The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (thistle down) before the whirlwind. And behold at eventide (Dec. 8th?) trouble (terror); and before morning (Dec. 9th?) he is not. This is the portion of them that spoil us, and the lot of them that rob us." (Isa. 17:13, 14.) (Russia, too, is receiving her first installments.)

"So will the Lord of hosts come down to fight upon Mount Zion, and upon the hill thereof.

"As birds hovering, so will the Lord of hosts protect Jerusalem; He will deliver it as He protecteth it, He will rescue it as He passeth over." (Isa. 31:4, 5. *Jewish 1917 translation.*)

Think you that the aeroplanes to which General Allenby refers in the following were the "birds hovering" of this latter prophecy? Or think you that the fulfillment of this prophecy concerning the **protection** of Jerusalem accounts for the fact that not "so much as a stone (was) scratched, or an inch of sail destroyed" in all the city, though every other war front was a smoking, seething scene of desolation?

"General Allenby's report shows that the flying men took a prominent part, and that deliverance came largely from the air. The Promise, 'passing over He will preserve it,' accounts for such a strong position being taken without injury to any of the sacred places in the city." *The Christian* (London) Jan. 10th, 1918.

Did this Deliverance of Jerusalem upon December 9, 1917, open the door for a return to the Homeland?

Long since have you known, and have I known that it did. Then as surely as the closing of that door in the fulfillment of the first part of the sentence in Luke 21:24 fulfilled in the Dispersion of Israel, just so surely was the latter part of that sentence "full-filled" with the opening of the door for Israel's national return.

Could God say it plainer than He has said it, that "the times (*kairos*) of the Gentiles" were "fulfilled" upon December 9th, 1917, since the facts bear witness that Jerusalem was the only open door that could make possible the re-nationalization of Israel, which we have seen with our own eyes; and which door might not be opened prior to the fulfillment of those *kairos*. Do not, however, confuse this with the later fulfillment of "the two sticks" nationalization of Ezek. 37:20-28.

In the 37th of Ezekial we find two resurrections. The first one figurative, and seems clearly to refer to a revival of national consciousness; while the latter is a literal resurrection of every believing Israelite from Abraham forward, and these will God put in the land together with those who compose the company referred to in verses 21-28.

The first eleven verses seem to carry us as far as "the time of Jacob's trouble (straightness)" referred to in the 30th chapter of Jeremiah. Never in all their history shall Israel feel as utterly bereft and helpless as in that day.

"And at **that** time shall Michael stand up, the great prince which standeth for the children of thy people (Israel); and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at **that** time thy people shall be delivered, **every one that shall be found written in the book.** (If you are to understand the "all Israel" of Rom. 11:26, you must understand this.) And many of them that sleep in the dust of the earth shall awake." (this is an Israelitish prophecy pure and simple, so do not confuse it with Thess. 4:13-17.) some to everlasting llife, and some to shame and everlasting contempt. . . . . Thou (Daniel) shalt rest, and stand in thy lot at the end of the days." (Dan. 12:1, 2, 13.)

Between the fulfillment of Israel's revival—the "dry bones" prophecy—as a nation, and Israel's "out" resurrection that prefaces the fulfillment of the "two sticks" prophecy, is that interim of time in which Israel's end time prophecies fulfill. The Balfour Declaration, under God, was that which immediately brought about Israel's re-nationalization; but you

know, and I know, that this Declaration was positively impotent apart from the out and out deliverance of the city of Jerusalem. Jerusalem's desolations under Titus set the fulfillment of the Dispersion of Luke 21:24 in motion, and only the fulfillment of the "times (*kairos*)" of Jerusalem's specific down treading could make a national return possible. The inference and logic of this contiguity now seems very clear to me, even apart from the added light that the 2520 years as a week of time and "times (*kairos*)" as well, throws upon that judgment of Jerusalem for Manasseh's blood pollution of it. And as I now understand the order of fulfillment as set forth in Luke 21:20-27, the *kairos* of verse 24 must fulfill prior to the setting in motion of Israel's end time prophecies in the Homeland. That is, the fulfillment of the *kairos* of Jerusalem's specific down treading is that which sets the "dry bones" prophecy in motion; while the fulfillment of the "two sticks" prophecy must await the fulfillment of the *chronos* or entire life of The Great Image Kingdoms. And much is hastening to fulfillment between the expiration of "the times (*kairos*) of the Gentiles" and those "seasons (*chronos*)" of the Gentiles which will mark the close of this age, for both Jew and Gentile.

And again I ask; if we are not able to understand that which is already fulfilled, how may we hope to understand that which still remains to be fulfilled?

Let us remember that prophecy is not given to insure our interpretations of it; but as "a light in a **dark place,** UNTIL the day dawn (of fulfillment), and the **day star** arise in your hearts." (2 Pet. 1:19.)

O praise the Lord for His "sure word of prophecy." How very dark it would be without this bright star of hope shining so steadily all through earth's night.

Let us also remember our Lord's words:

"And now I have told you **before** it come to pass, that, **when** it is come to pass, **ye might believe.**" (John 14:29.)

May we not confuse the pre and the post function of prophecy? The **faith** of the former is hope in suspension, the **faith** of the latter is hope realized. One grips God's hand in the dark, the other is the shout of triumph in the broad daylight.

Surely the fulfillment of any prophecy is God's own interpretation of it, whether that interpretation agrees with our advance interpretation or not. If our eyes had not been held so fast closed by tradition, our faith might have been on the qui vive from the moment that The Balfour Declaration of November 2nd, 1917, was made public; and when "The Miracle" of Jerusalem's Deliverance was wrought we would have paraphrased to suit the occasion the song that Moses and the children of Israel sang when God delivered them from the Egyptian hosts at the Red Sea; for not one more whit was that a miracle of God's deliverance than was the Deliverance of Jerusalem upon December 9th, 1917.

Once the "time-lock" of Luke 21:24 permitted the door to fly open for Israel's return, not one moment was lost in setting the machinery in motion for that return.

From one of our dailies I clipped the following:

"The defeat of the Turks . . . placed the Balfour Declaration in effect immediately following the occupation of the Holy City by Great Britain."

But as Israel Zangwill said: "The British promise, legally, involved nothing more than good-will." And indeed this would have been true, apart from the confirmation of The Balfour Declaration by the San Remo Conference on Saturday, April 24th, 1920. This confirmation was announced by the *London Mail* of April 26th.

E. Ben Yehuda, the celebrated Hebrew scholar of Palestine, has this to say of the decision of The San Remo Conference:

"A political, international event took place in San Remo on April 24. It is a great event, an important event, a political event in the fullest sense of this word in the language of international politics.

"That which until recently was indeed only a promise—the promise of a great nation, of the mightiest empire of

the world, but nevertheless only a promise—became on that day an international political fact, an act registered and recorded in the annals of all political acts which have been decided upon by the Supreme Peace Conference of the Great Powers, and for the realization of which all the signatory Great Powers are responsible.

"On that day we became a nation by force of international laws, which constitute the basis of the political structure of all countries and the basis of the world policy. From an international point of view there is now no difference between the people of Israel and the other peoples, between the legal rights of Israel to its country, and the right of every other nation to its own country. Whoever shall now infringe against this right of ours will violate a definite international law, which was signed by the Great Powers." *Prayer and Work for Israel.* June, 1920.

The *Sunday School Times* of July 31, 1920, had this to say of the decision of The San Remo Conference concerning The Balfour Declaration:

"One of the greatest events in the history of the Jews and of the world occurred when the Allied Premiers, in conference at San Remo, announced to the waiting nations, on April 26, that the mandate for Palestine had been granted to Great Britain, and that freedom was given to the Jews to build up a national home in the Holy Land.

"This announcement, **comparable only to the decree of Cyrus** permitting the Jews to return from Babylon, was hailed by Jews throughout the world with intense enthusiasm."

If this indeed should prove to be a fact, then have we a most important clew in these words of the *Sunday School Times* editor; for "the decree of Cyrus" cleared the way for Israel to return to the land for the setting in motion of the "seventy weeks"; though it was not until the decree of Artaxerxes that the "seventy weeks" were actually launched.

We have every reason to believe that but 69 of those "weeks" have been fulfilled; there is, therefore, one more "week" to be fulfilled. If, then, this decision of The San Remo Conference is to be likened to the decree of Cyrus, then why is it not that which immediately clears the way to the fulfillment of the 70th "week"?

The fact of the matter, however, may prove to be that The Balfour Declaration could be likened to the decree of Cyrus; and The San Remo Decision may prove to be the date of the actual launching of the 70th "week"; for there is something about this decision that suggests "the covenant" of verse 27 in Dan. 9.* Let us not forget that under the terms of their delegated domination in the 2nd chapter of Daniel, that the four Great Image Kingdoms were given jurisdiction over "the beasts of the field and the fowls of the heaven." This would invest the last of these kingdoms with the God-given right to forbid the sacrifice of animals and birds upon Jewish altars, if it saw fit, and the Jews, as we know, are hoping to return to Levitical sacrifices in the not very distant future.

"SHOFER" SOUNDED APRIL 24, 1920.

"The 'Shofar' (the ram's horn which is blown only on sacred occasions) was sounded in Jerusalem when news of

*It will be well for us to note carefully the "earmarks" of the "one week" of Dan. 9:27, if we hope to recognize its fulfillment, should that indeed be in our own day. The word "confirm" is a key word here, I feel assured. If, then, the Balfour Declaration of November 2, 1917, should be **of God** accounted the "covenant," and the "Mandate" of the San Remo Conference as the **confirmation** of the "covenant," then it is possible that April 24, 1920, marked the beginning of the "week" of Dan. 9:27, and the sounding of "Shofar" upon that day takes on added significance. If, however, the "Mandate" of the San Remo Conference should be of God accounted the "covenant," and Israel still awaits its **confirmation,** then will the "week" not be launched until that **confirmation** sets it in motion. It may indeed be that neither the "covenant" nor its confirmation have yet arisen upon the horizon of present day fulfillment of "end time" prophecies. Let us, therefore, not jump to too hasty conclusions, but wait in the patience of faith for God to interpret His own prophetic Word in its actual fulfillment.

"God is His own interpreter,
And He will make it plain."

the restoration of the Jewish National Homeland through Great Britain's mandate over Palestine reached the Jewish quarter of the Holy City, the first time in 2,000 years of Jewish history that the 'trumpet of hope' was ever heard outside of the ceremonies of the two most sacred Jewish holidays, the Day of Atonement and the New Year.

"Chief Rabbi Kuk of Jerusalem ordered the blowing of the 'Shofar' in 'token of the arrival of the hour of redemption,' according to a cabled description of this historic event, received by the Zionist Organization of America. No other than the chief rabbi of Jerusalem would have dared to assume the responsibility for the sounding of the trumpet." *The Jewish Era.* Oct., 1920.

"All ye inhabitants of the world, and ye dwellers on the earth, when an **ensign** is lifted up on the mountains, see ye; and when the horn is blown, hear ye." (Isa. 18:3.)

"Today the ancient Hebrew flag was restored on the Tower of David for the first time in nineteen centuries." *Chicago Daily News.* March 28, 1918.

Think you that this flag is the "ensign" of Isa. 18:3?

Or think you, that the "trumpet of hope" that was blown in Jerusalem upon April 24th, 1920, was the "horn" to which Isaiah calls the attention of the "inhabitants of the world"?

Or think you that Great Britain, which has assumed the protectorate of Palestine, in any wise fulfills the following:

"Ah, land of the buzzing of wings (aeroplanes?), which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea (Honorable Herbert Samuel, British High Commissioner for Palestine, 'arrived by sea at Jaffa, June 30th, 1920') . . . Go, ye swift messengers to a nation (that is clearly Israel) . . . . whose land the rivers (see Gen. 15:18) divide!" (Isa. 18:1, 2.)

I have quoted from the 1917 Jewish version of the Old Testament Scriptures.

And now let me quote from the letter of an eye witness of the ceremonies upon the day that the Hon. Herbert Samuel assumed office, which was upon July 7, 1920:

"The British flag floats over the municipal buildings, and we appear to have entered upon a peaceable and vigorous era, under the greatest empire of the world.

"Two significant things occurred at the time of Commissioner Samuel's arrival in Jerusalem. As the flag was run up the staff, there was a hitch and the flag waved at half mast over the municipal building. And as it floated out over the hospice on the Mount of Olives, the western sun caught it broadside, while beneath, the bronze figure of the ex-Kaiser was deeply shrouded in the afternoon shade; so one empire follows another; and thus it will be until He comes whose right it is to reign; for the Lord of Hosts shall reign in Mount Zion and in Jerusalem before His ancients gloriously. God hasten the day!" *The Glory of Israel.* Sept.-Oct., 1920.

There is not the slightest doubt in my mind, but that God is again dealing with Israel, not in judgment, but in love. A judgment satisfied is a judgment cancelled.

Back to Jerusalem for Israel spells LOVE. O, if I could but shout it from the house tops.

"O Jerusalem, Jerusalem . . . . **how often** would **I** have gathered thy children together, as a hen doth gather her brood under her wings. . . . " (Luke 13:34.)

I wish that the next words need never again be true; but they will be true. The pity of it.

It is but three years since Jerusalem's Deliverance, and I could easily fill a good sized book with epoch making events that have followed one another in a continuous procession, not one of which but depended absolutely upon that Deliverance. The constructive nature of these events stand out in bold relief against the dark background of events in the Gentile world that are of just the opposite character,* and which have followed each other in a continuous procession also. The object of this "little book," however, is to call your attention to The Significance of the Deliverance of Jerusalem as a prophecy fulfilling event in itself, to some practical purpose, viz., that we may **know** something of our whereabouts in reference to the end of the age in which

*From the San Francisco Chronicle, January 30, 1921, by Frank H. Simonds.

"One may say that the whole European system, after having momentarily regained a measure of stability, seems threatened with a new and almost **limitless catastrophe,** which will weaken, if it does not actually endanger, the whole structure of European civilization . . . . . the fact stands beyond any denial that Europe is at the present moment threatened not with mere economic ruin, but with a complete overthrow, which has no parallel since the Roman Empire fell, for reasons which must find striking reproductions in the contemporary situation. From the westernmost promontory of Ireland to the confines of the Ural mountains one finds, steadily increasing as one moves eastward, misery, disorder, industrial paralysis and political impotence. Nor can we limit the phenomenon to Europe, for in the remote North American continent men and legislatures are wrestling with problems which are but lesser manifestations of **the same central evil.** . . . . ."

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we live. God grant that it may fulfill that purpose, and in addition, quicken our faith in the Word of God, and set us, with renewed interest and faith, to searching it.

If Gentile probation is indeed ended, God's wrath upon the nations will not long be held in leash; and when it breaks Israel will be caught in its very vortex; and this will indeed be "the time of Jacob's trouble." If you want to know the sequel, just read Jer. 30:8-11; Ps. 110:5, 6; Isa. 13:6-16.

If we take line and plummet soundings, we find that we are already in "The Time of the End."

If we read "the handwriting on the wall" of the Gentile nations in "The Signs of the Times," we find that we have reason to believe that we are in "The Time of the End."

If we read The Significance of the Deliverance of Jerusalem aright, it likewise points to this generation as being that one that shall live in "The Time of the End."

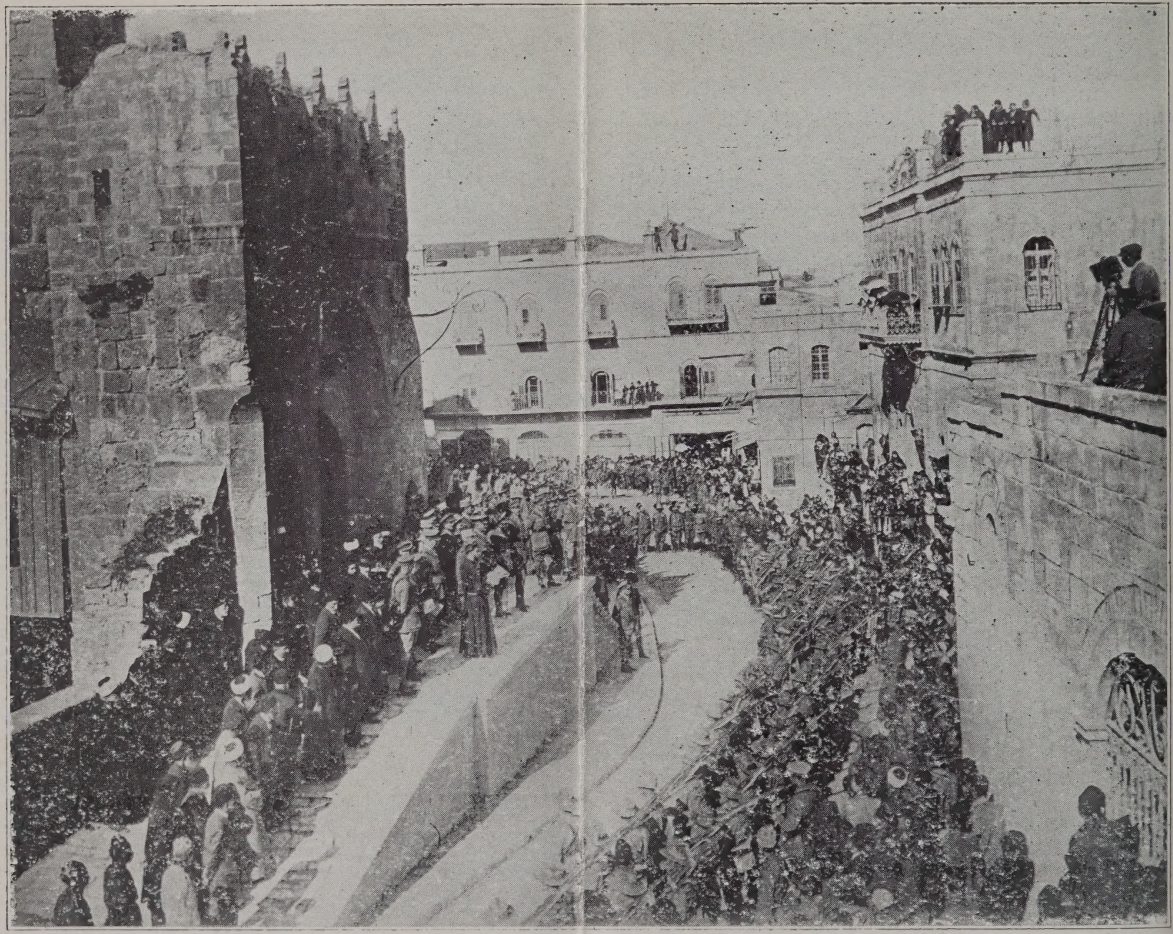
"Now learn a parable of the fig tree (the parable is to Israel, and the fig tree is Israel); When his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye (Israel), when ye shall see these things, **know** that **He** (margin) is near, even at the doors. (The person referred to is designated in the two preceding verses.) Verily I say unto you, **This** generation (that sees Israel budding again) shall not pass, till all these things be fulfilled." (Math. 24:32-34.)

"And when these things (see preceding verses) begin to come to pass, then **look up** (Israel), and lift up your heads; FOR THE DAY OF YOUR REDEMPTION DRAWETH NIGH.

"And He spake to them a parable: Behold the fig tree, and all the trees; when they shoot forth, ye see and know of your own selves that summer is **now** nigh at hand. So likewise ye, when ye see these things come to pass, **know ye** that the kingdom of God (see Dan. 2:44) is nigh at hand." (Luke 21:28-31.)

Yours in the service of Jehovah,

Jessie Page Robertson



The British Proclamation being read from the steps of the Tower of David, at high noon, December 10, 1917.

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"Alleluiah"

"He that scattered Israel will gather him, and keep him as a shepherd his flock."—Jeremiah 31 : 10.

"IN the end of days it shall come to pass,
That the mountain of the Lord's house shall be established as the top of the mountains,
And shall be exalted above the hills
And people shall flow into it.
And many nations shall go and say:

'COME ye, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths';
FOR OUT OF ZION SHALL GO FORTH THE LAW,
AND the word of the Lord from Jerusalem.
And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
And they shall beat their swords into plow-shares,
And their spears into pruning hooks;

NATION shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig tree;
And none shall make them afraid;
FOR THE MOUTH OF THE LORD OF HOSTS HATH SPOKEN IT."

(1917 Edition Hebrew Bible.) —*Micah 4 : 1-4.*

N. B.—One or more copies of this "little book" will be sent, without charge, to any address upon application to the author:—

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"Pray for the Peace of Jerusalem"

"Comfort ye, comfort ye my people, saith your God.
Bid Jerusalem take heart, and proclaim unto her,
That her appointed time is accomplished,
That her guilt is paid off:
For she hath received of the Lord's hand double for all her sins."

—*Isaiah 40 : 1, 2.*